

THE UNIVERSALITY OF ISLAM

"And We have not sent you (O Muhammad) except as a warner to all mankind, but most of men know not." (Glorious Qur'an)

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Publisher's Note

Islam is the religion chosen by Allah to save mankind from the deadly Satanic tricks. It is the divine candle bestowed by Him upon people to guide them away from the pitfalls of life. Thereby it purifies the soul, and allows it to comprehend the fact that it has been created for one sacred duty: to worship Allah.

Because Islamic books are commonly written in Arabic, millions of non-Arab Muslims are deprived of getting Islamic knowledge. This has made a center of translation a pressing need. And with Allah's blessing and help we were able to achieve such a sublime goal, and we hope that our efforts will effectively contribute to the propagation of Islam.

The aim of the center of translation is to use translation as a means of da'wa. Our task is to provide non- Arab Muslims as well as truth seekers with Islamic material of high authenticity, so that they may get better understanding of Islam.

May Allah help us accomplish our duty successfully.

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I. Introduction

In this century, where means of communication and transportation have gone beyond all expectations, cross-cultural awareness has become widespread. And with the collapse of communism and consequently the Soviet Union and many other communist countries, many proposals are being presented urging the adoption of universal laws, values and morals to govern relationships among the peoples of the world.

Recently, the idea of a so-called New World Order was proposed through the United Nations in order to prescribe values and impose laws on people of various cultures. The question that will immediately emerge is whose values, laws and was of life are they going to adopt? Of course the American way of life will become the only choice presented, because the United States is, presently, the only superpower among all the nations of the world, as well as the largest financial contributor to the United Nations. Charles Krauthammer, an influential American columnist, wrote in **The Foreign Affairs** that 'a unipoler moment had arrived and that a confident United States should

learn to accept its new role, aggressively imposing its own vision.[1] Given the natural richness and military power of the U.S., why have its values not provided happiness and peace of mind to the millions of Americans whose lives have been wrecked by alcoholism, violence, drug use and other family and social dilemmas? Can such a way of life that has failed to uproot discrimination against blacks and other minorities bring justice among the social castes of India? Can the American way of life that has resulted in grave failure when attempting to solve the problems of the homeless in America, provide solutions to the problems of poverty in South America or Africa? Such questions should be raised against V. S. Naipauls claim that Western Civilization is the Universal Civilization that fits all men. However, David Gergen, Editor at large of U.S. News & World Report disagrees with Naipaul by saying:

> The United States cannot achieve order in its streets or even in its capital, much less in the rest of the world.[2]

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[1] In David Gergen (1993). American Missed Opportunities. Foreign Affairs (P.1).

[2] In David Gergen (1993). American Missed

Some sources might say that the New World Order does not have to be that of the Americans; it could be that of the British, the French, the Russians or the Chinese are not permanent members of the Security Council. Nevertheless, these governments have brought neither happiness nor security to their own nations. No sensible person in the whole world would choose or suggest a way of life that is going to contradict its own interests; countries are not an exception. So, any system of life that could be selected as the basis for a New World Order is prone to serve the interest of only the people who propose and sponsor it.

This quote below from Gergen (1993) provides evidence for the great care for maintaining self-interest by dominant countries in today's world:

Opportunities Foreign Affairs (P.1).

> The American public told pollsters from the Chicago Council on Foreign Relations that the most important priorities of U.S. foreign policy should be, first, protecting jobs of American workers; second, protecting the interest of American workers abroad; and third, securing adequate supplies of energy. Defending allies, preventing the spread of nuclear weapons and advancing human rights were seen as less important. Helping to spread democracy to other nations was 15th on list of 15 priorities.[3]

Therefore, they are deemed to be unfair towards other nations. Huntington (1993) refers to the standards the western nations apply to their interest in the world by saying:

> The West in effect is using international institutions, military power and economic resources to

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[3] Gergen. 1993.

> run the world in ways that will maintain Western predominance, protect Western interests and promote Western political and economical values.

Accepting these New Order premises as a way of life means full submission to the teachings and rules that such a system puts forward. Naturally, what would result from such acceptance would be a materialistic and secular view of life. So, it would be impossible for all people to submit willingly and freely to such a man-made way of life, since such perception of man in relation to the world which he inhabits will be neither fair nor complete, because of the incompleteness of man. The probability for the application and the acceptability of such a New World Order is extremely remote and unproductive, exactly as it was with such Old World Orders as Colonialism, Communism, Dark Ages Theology, and modern Capitalism.

Indeed there is a dire need among the majority of the world population for a way of life that can solve their problems and answer their unanswered questions about their existence and

destiny. With the escalating rate of immorality and violence in the world, people have been restlessly searching for a way out. Many have found that suicide is one of the easiest and probably fastest solutions. No wonder our world is living in a state of chaos. It has tried all forms of ideologies and applied so many socioeconomic theories, but neither one has proven to be quite right. That which has been tried has failed, and that which has failed has been tried again . . . and again. Is not there another way, one might ask? Isn't there an alternative system that would work as a guide for the universe? These two questions make the theme of this research.

II. Conditions for Universality:

When thinking of a system that could bind the people of all nations into one Ummah (nation) while guarding their freedom of choice, it is imperative that their beliefs and concerns be treated equally. When searching for any universal doctrine, law, system or way of life, one should take into consideration the natural components of man. It should have the following attributes:

1. Such a system should emphasize equality and reject all types of racism and discrimination. Basic teachings and values of such a way of life should be stable and equally and justly applied to all people, not bound to any specific space or time.

2. It should tolerate differences in belief and cultural diversity among people of the world.

3. It should not be contradictory to man's advancement in science and technology, but rather provide universal ethics to maintain positive consequences of such advancements.

4. It should provide solutions to humanity's grave and new problems such as; alcoholism, drug addiction, the breaking down of familial and social systems, unrestrained sexuality, rape, woman and child abuse and molestation, etc.

These principles will be examined against a number of existing systems of life and belief. Thereafter, conclusions may be drawn as to which system could be nominated as a candidate for universal application.

Chapter 1

A universal system needs to be objective and equally applied to all people regardless of their social status, race, color, and religion.

The principle of equality in dealing with peoples of different colors, socioeconomic status and cultures is absent from the dominant ideologies of today's world. The Indian society has suffered from a rigidly applied caste system for many centuries: some people are looked at as gods (avatars) while others are being treated as no more than slaves.

Although Christianity has seldom been applied as a system for living, it contains, among its contemporary teachings doctrines that can be viewed as discriminatory. The teachings of the Talmud (the basis of contemporary Judaism) looks at the Jews as privileged over other people (the gentiles). The list could be expanded to include the communist slogan of equality all people are equal, but which, in reality, means that some are more equal than others. Capitalism, as applied in

several Western societies, is not geared theoretically to establishing equality, since it encourages a rich vs. poor division. Socialism, which in theory is supposed to ameliorate the excesses of capitalism and communism, has in actuality highlighted the indigenous faults of both of these economic systems. At the same time, it could not prove itself as a more appropriate alternative. Thus, of all the existing ideological systems, Islam remains the only option that appeals to all because it respects the rights of all people and regards all humans as members of one nation living under God (Allah), in peace and harmony in spite of their many differences.

1. Christianity and equality

In this section, I will examine some of the teachings of Christianity in order to determine if such a view could appeal to all people regardless of their differences. To be objective, reference will be drawn from the Book of Christianity, The Bible, in order to find out if the message of Christ (pbuh) was for the world or limited in time and space to his people, the Israelites. The message Jesus (puh) received was limited to one nation.

According to Matthew, Jesus (puh) stated clearly in his instructions to his disciples not to spread the message beyond the tribes of Israel.

According to Matthew (10:5,6):

> ,***Go not into the way of the gentiles***, and into any town of the Samaritans enter ye not: but ***go rather to the lost sheep of the house of Israel*** .....[4]

In another reference, according to the Bible, such a statement is clearly limiting the scope of carrying the teachings of Christianity to the Jewish people only, by the Prophet of God (Jesus, puh) who was sent with guidance to people with no discrimination. However, we find in the Bible another incident that is narrated about Jesus (puh):[5]

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[4] Quotes were taken form **The Holy Bible** The Gidons International in the British Isles, Western House, George Street, Luttersorth, Leics, LE17 4EE.

[5] Matthew 21 - 26

> Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon's possession. Jesus did not answer a word. So his disciples came to him and urged him, send her away, for she keeps crying out after us.
> He answered, ***I was sent only to the lost sheep of Israel.***
> The woman came and knelt before him. Lord, help me! she said.
> He replied, "It is not right to take the children's bread and toss it to their dogs."

In these biblical excerpts from the Bible, Jesus (pbuh) has clearly stated that his message was to be spread among the people of Israel only and, not to the people of all nations. However, as a Muslim who believes that Jesus Christ (pbuh) was a great Messenger of Allah, I am convinced that Jesus never said the underlined quote from the Bible (Matthew 15:26).

2. The Jewish position towards other nations.

Although Judaism may not be proposed as an internationally recognized system, the Jewish lobby plays a very effective role in shaping US foreign policy; especially those in Israel's interest.

The Jewish book of guidance , the Talmud,[6] ranks the Jews higher than all other people. Jews are considered the chosen people of God. They are semidivine, and the multitude gentile (non-Jewish) surrounding them are considered unclean and subhumans. The Talmud has always been the preeminent legal authority for the Jews.

The reason that Jews give for their claimed selection by God and for the uncleanliness of the

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[6] The modern Jewish writer Herman Wouk states very clearly in his book; This is My God that: "The Talmud is to this day the circulating as heart's blood of the Jewish religion. Whatever we are, Orthodox, Conservative, Reform or merely spasmodic sentimentalists, we follow the Talmud. It is our common law." This statement was presented by T. Pike in his book **Israel Our Duty.. Our Dilemma. 1984, P. 54.**

gentiles is that they were not present at Mt. Sinai. In the Talmud[3] we read:

> When the serpent came into Eve he infused fitly lust into her . . . . When Israel stood in Sinai that lust was eliminated, but the lust of idolators, who did not stand on Sinai, did not cease. (Abdah Zarah 22b)[4]

Let's look in the Zohar, where the verse from Genesis was interpreted by the Jewish rabbis: "Now the serpent is more subtle than any beast of the field, etc." The interpretation was:

> More subtle that is towards evil; 'than all the beasts', that is, the idolatrous people of the earth. For they are the children of the ancient serpent which seduced Eve. (Zohar 1: 28b)

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[3] References to the Talmudic verses were taken from the Talmudic authority Rev. Theodore W. Pike. in his book **Israel Our Duty .. Our Dilemma.** Big Sky Press, 1984.

[4] Compare with what the Qur'an says about Adam and Eve in 7: 19-25.

As a matter of fact, non-Jews (gentiles), whether Christians, budhists or Hindus are not considered equal to the Jews in any way; the Jewish doctrine regards them as if they were non-humans. The following excerpts from the Talmud would make any human being puzzle over the way they disparage other people:

> A gentile . . . is not a neighbor in the sense of reciprocating and being responsible for damages caused by his negligence; nor does he watch over his cattle. Even the best gentile laws were too crude to admit of reciprocity. (Bek. 13b)[5]

Christians (called 'heathens' in the Talmud) were not exempted from the hatred and the distrust of Jews:

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[5] This is what Allah says about the application of justice:
O ye who believe! Stand out firmly for Allah, witnesses in justice, and let not the hatred of others to you make you depart from justice. Be just: That is nearer to piety. And fear Allah. For Allah is well-acquainted with all that you do. (The Qur'an 5:8).

> Where a suit arises between an Israelite and a heathen, if you can satisfy the former according to the laws of Israel, justify him and say: 'This is our law'; so also if you can justify him by the law of the heathens justify him and say (to the other party): "This is your law"; but if this can't be done, we use subterfuges to circumvent them. (Baba Kama 113 a)

The Jewish Encyclopedia summarizes opinions of the sages about this law by stating:

> The Mishnah . . . declares that if a gentile sues an Israelite, the verdict is for the defendant; if the Israelite is the plaintiff, he obtains full damages[6] .

There are numerous citations in the Talmud where non-Jews have been considered dirty or unworthy of living. It goes to the extent that such

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[6] **The Jewish Encyclopedia.** ed. Cyrus Adler, Isidore Singer. New York, London: Funk-Wagnalls, 1901-1906. P. 620.

people are not even worthy of being accepted in their religion, even if they desired. The Talmud prohibits, under the threat of death, the teaching of the Torah to any gentile:

> Hence the Talmud prohibited the teaching to a Gentile of the Torah, "the inheritance of the congregation of Jacob . ." R. Johannan declares if one dared to do so 'such a person deserves death.[7]

Certainly such a system, of an extreme discriminatory nature, was not designed to be *a universal way of life*. No wonder many Israeli leaders do not value the lives of non-Jewish people. Menachem Begin's response to the world outrage over massacres in Sabra and Shatilla refugee camps in Lebanon is reflective of this attitude:

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[7] T. Pike, cited on page 61 that this information is from the Jew. Encyc., Article, "Gentile" p. 623, where the reference is Sanh. 59a, Hagigah 13a.

> Goyim [meaning gentiles] are killing Goyim and they came to hang the Jews.[8]

Somebody might say that current Judaism is not built on such radical or racial ideas. Let's listen to the defense of the leading Israeli authority as to what they have done in the Lebanon. One is really stunned by the Talmudic manner in which they spoke. An example of this was seen in the way Begin arrogantly informed the Americans about the massacre he had committed :

> "We have no duty to explain our actions to others - only to ourselves.[9]" *In other words, the Jew is above criticism by a gentile.*

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[8] T. Pike, P. 53.

[9] T. Pike , P. 72. For more information about Jewish atrocities look at the New York Times, August 5,1985, P.1, and The National Geographic, April 1983, P. 514.

A recent issue of **Sunday** reported that Moshe Antelman of Rehovot, Israel - a rabbi and a chemist - had developed a bullet that contains pork fat. Why did he do so? **Sunday** stated:

> Antelman, a rabbi and a chemist, developed the lard-laden ammo for use against devout Muslims, who believe any contact with pig flesh robs the soul of its chance to enter paradise[10] . . . The good rabbi has offered his innovation to West Bank settlers, and he also hopes to interest the Pentagon in this refined form of military pork.[11]

This is just one example of how the Jewish elite and leaders value people of other nations.

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[10] This is not true. Muslims are only forbidden from eating pork. According to The Old testament, consumption of pork is forbidden: (Leviticus 11: 7-8)

> And the pig(s). . . . . You must not eat their meat or touch their carcasses; they are unclean for you.

> Is it proper to refer to this chemist as 'a rabbi' a man of God?

[11] **Sunday**. August 28, 1994, P. 18.

3.'The, Socioreligious, system, of Hinduism

Similarly, in no way can Hinduism be adopted as a universal way of life, because of its racist apparatus incorporating a discriminatory caste system which is an integral part of this religion. The caste system divides the Hindu-confessing society into four groups:

a. The Brahmans or the learned and the priestly class.

b. The Kashattriyas or the fighting and ruling class.

c. The Vaisyas or the trading and the agricultural people.

d. The Suddras (the untouchables) or the lowest caste whose only business is to serve their superiors.[12]

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[12] Gustave le Bon. Les Civilization de l'Inde. P. 211.

Each caste is worlds apart from the other castes. This is one of the most outrageous manifestations of inequality anywhere now being practiced. It is one which even the present political system of India which would repudiate. This system was brought into the teachings of Hinduism during the time of Manu, during the heydays of the Brahmanic civilization. Since then, it has become an integral part of the Hindu socioreligious system. In fact, it has become more or less a hereditary system subjugating the majority of the population; by which the minority ruling class seeks to maintain its purity. Gustave le Bon quotes some of Manu's teachings as saying:

> This law gave to the Brahmans the distinction, superiority and sanctity which raised their status equal to that of the gods . . . Anyone who is born a Brahman is the noblest creature on earth. He is the monarch of all the created things and his duty is to defend the Shastras, the Hindu teachings that

> provides legitimacy to their power[13] .

The teachings go on to grant more rights to the Brahmans at the expanse of all the other people:

> Whatever is on the earth belongs to the Brahman, for he is the highest among all creatures. All things are for him.[14]

One might ask, ,what about the poor Sudras?, As a matter of fact, the Sudras in the Hindu society have no rights whatsoever. They are considered of a lower rank than the animals. This is what the Hindu teachings say about them:

> A Sudra should never acquire property, even if he has the opportunity, for in so doing he is causing pain to the Brahmans. Nothing can be more honorable for a Sudra than to serve the

[13] Ibid., P. 211.

[14] Ibid., P. 211.

> Brahman; nothing besides this can earn him any reward. . . A Sudra who assaults a higher-caste man is liable to lose the limb with which the assault is made . . .[15]

It goes on unceasingly to the extent that one finds it, incredible and condescending to the whole human race. For example:

> The atonement for killing a dog, a cat, a frog, a lizard, a crow, an owl and a Sudra is the same.[16]

No sensible human being would believe that it is possible to accept or adopt such an unjust system as a way of life.

This extremely discriminatory system is not a thing of the past, but also it has its manifestations on present day politics. A new form of apartheid is creeping into India's political life. This time it is targeting the 120,000,000 million Muslim minority - the largest minority in the world.

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[15] Ibid., P. 211.

[16] Ibid., P. 212.

4. Capitalism

Capitalism is not a religion but it has become a way of life that millions of people aspire to endorse and once achieved, to defend it with great enthusiasm. Millions of people have been fooled by the symbols of capitalism[17] , such as the Statue of Liberty welcoming every newcomer to the land of happiness and opportunity. However, it seems as if many people have forgotten the decades of slavery, the plantations, the back-of-the-bus theory. Few capitalists seem to be bothered by the dire consequences, the escalating rates of crime, rape, child molestation, battered women, drug addiction, covert and overt discrimination, homelessness, and old people's calamity.

In fact, Capitalism basically results in economic inequality, particularly for minorities and non-producing segments, such as the children

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[17] According to George J. Church, in " The Other Arms Race," Time Magazine, Feb. 6, 1989:

In 1986, 18,153 people in the U. S. committed suicide. (p.20).

and the elderly. Because of the great changes that have taken place in America during the last one hundred years, many social problems have emerged. The huge corporations, invasion of family farms and small family-centered enterprise have resulted in many socioeconomic tensions. Although the capitalist system as a way of life has provided materialistic gains for a small number of individuals, large segments of the society suffer, among them the senior citizens, single women, children born out of wedlock, and the non-white minorities. It has become a common scene in the downtown areas of American cities to notice many elderly people among the homeless. A number of American sociologists forecast that the problem of the elderly will become even more severe in the near future.[18]

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[18] Sullivan, Thompson, Wright, Gross and Spady (1980), in their book **Social Problems: Divergent Perspectives.** (John Wiley & Sons, New York), discuss the great changes in the socioeconomic life of Americans:

> The social status of the elderly has declined because they no longer hold positions of economic power; their children are no longer dependent on them for their own livelihood; and they no longer perform tasks that are viewed as essential for the group's welfare (P. 340).

The declining birthrate, along with the increasing number of the elderly, indicates that such trends will continue. The elderly will soon constitute a large proportion of the society. In 1900, people over 65 constituted 4 percent of the American population (3 million people); by 1976 , they comprised over 10 percent of the populace (22 million). It is projected that by 2030 there will be more than 50 million people over 65 in the United States - about 17 percent of the population[19] . This report was prepared 18 years ago. What kind of social problems is American society facing now and what will it face in the future? Can the existing system solve the problem of the elderly?

There is no point in discussing the topic of equality and communism here, since it has been discredited and abandoned by its own

[19] According to the American Institute of Gerontology, Information on Aging (Wayne State University / University of Michigan, no. 10, October 1,1976).

theoritations and practitioners. It brought little or no good to the nations that adopted it at the point of the gun, only the ills of poverty, backwardness and misery.

5. Islam and universal equality

Any system that assumes universal applicability should appreciate its followers, potentials and recognize their achievements, regardless of their ethnic, racial, geographical or socioeconomic backgrounds. In other words, such a system should only evaluate their potential (or their accomplishment), and not what they have naturally been endowed with in terms of such as, their color, race, country of origin, etc. Islam views people as equal. In fact, in Islam inherent differences have a greater wisdom that is worthy of appreciation. The religion which views that all people are equal in the eyes of their Creator is Islam:

> And of HIs signs is the creation of the heavens and the earth, and the diversity of your languages and

> colours. Indeed, in that are signs for those of knowledge.
>
> (The Qur'an 30:22)

> Prophet Muhammad (PBUH) said: "No Arab has any superiority over a non-Arab, nor does a white man have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from dust\earth."[20]

Islam rejects all forms of superiority which based on racial, geographical, economical, linguistic or other inherent factors. It considers righteousness and good conduct as the basis for recognition. In relation to this principle, Allah The Almighty says:

> O Mankind! We have created you from male and female and made

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[20] Narrated by Bayhaqi and Bazzaar.

> you peoples and tribes that you may appreciate one another Indeed, the most noble of you in the Sight of Allah is the most righteous [ie, conscious of him]. Indeed, Allah is knowing and [all] Acquainted.

(The Qur'an 49:13)

> Prophet Muhammad (PBUH) said: "All people are equal just like the teeth of a comb."

Prof. Ramakrishna Rao, a professing Hindu,[21] quoted Sarojini Naidu, the greatest Indian poetess, who spoke about how equality has been practiced in Islam by saying:

> It was the first religion that preached, and practiced democracy; for, in the mosque, when the adhan (the Muslim call to prayer) is sounded and the worshippers are gathered together, the equality of Islam is embodied

[21] Professor of Philosophy, University of Mysore, India.

> five times a day when the peasant and the king kneel side by side and proclaim, "God alone is great."

The great poetess of India continues:

> I have been struck over and again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters is that Egypt is the motherland for one and India is the motherland for another. [22]

Thus, some systems promote religious exclusiveness and discrimination (Judaism, Hinduism, Christianity) and yet others encourage economic; consequently social, inequality (capitalism, communism and socialism). Only Islam is an all-embracing and eqalitarian system. This conclusion leads us to a second comparison between the ways of life in regard to tolerance.

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[22] K.S. Ramakrishna Rao. **Mohammad: The Prophet of Islam.** Al-Furqan Agency. P. 11.

Chapter 2

A universal system should *tolerate* differences in belief and cultural diversity among people.

If there is a unique attribute that our world has, it is diversity in both culture and belief. Therefore, any system which claims universality should have tolerance towards other cultural and religious practices as a non-negotiable principle. In this section of the book, light will be shed on the principle of tolerance based on historical evidence drawn from practices of several religions and ideologies in comparison to Islam. Since the previous section revealed the exclusive basis of Judaism's intolerance, I will begin with Christianity, which some believe manifests the 'kindness' and 'gentility' of Christ (PBUH). But when we apply an historical examination, the conclusion is completely the opposite.

1. The Crusaders, Behavior in Palestine

Let's look at what the Christian Crusaders did to the Muslims when they waged wars against them and when they occupied Jerusalem. These wars were referred to as, The Holy Wars, which were conducted with the blessings of the Pope and under the banner of the Christian religious leaders.

Although Jerusalem was surrounded for more than a month, its inhabitants resisted the crusaders, invasion courageously. When the Crusaders finally won, they rushed through the streets killing, destroying and burning whatever they saw in their way. They did not differentiate between men, women or children. The massacre lasted for the whole night. On Friday, 15th of June 1099, the Crusaders stormed the gates of Al-Aqsaa Mosque and killed all those who were taking refuge inside it. Ibn Al-Atheer described the massacre in his book **Al-Kamil** as follows:

> The Crusaders killed more than 70 thousand people. Some of those who were killed were Muslim scholars, erudites and adorationists who left their countries to dwell

> near the holy places. They stole more than 40 silver lanterns from the Holy Rock, each costing at least 3600 (silver Dirhams).

In his book, **The Arab Civilization,** the French historian, Gustave Le Bon described the Crusaders, entry into Jerusalem, saying:

> The 'Crusaders' behavior, when they entered Jerusalem, was quite different from that of the tolerant Caliph Omar bin Al-Kattaab towards the Christians when he entered the city a few centuries ago.[23]

In turn, the priest of Bolol City, Raymond Dagile, described this incident in history by saying:

> What happened among the Arabs when our people [the Christians] conquered Jerusalem's walls and towers was really puzzling; some

[23] Gustave le Bon **The Arab Civilization.** (tr. Adel Zueiter).

> of them [the Muslims] were headcut, others were stabbed, so that they were forced to throw themselves down the walls, others were burnt alive, so there could not be along Jerusalem roads except Arabs, heads, legs, and hands, so that we cannot avoid walking in corpses and this was just a sample of what happened.[24]

Khalil Toutah and Bolous Shehadeh (Christian writers) recounted that massacre, declaring that :

> What the Crusaders did in the place where Jesus was crucified and buried (according to the Christian Bible) is really shameful and sinful. Jesus taught his disciples to love their enemies; but the crusaders, whose ideal was the holy Cross, killed women, children and the elderly people. Even those who escaped to 'Aqsaa' were followed by Godephry who was

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[24] In Al-Quds History and Views. PP. 18 -19.

known as the protector of the Holy Tomb, and when he was in Jafa to fight the Egyptians, he became sick and asked his followers to take him back to Jerusalem where he died. He was buried in the Nativity Church.[25]

2. Christians and Jews in Palestine under Muslim rule.

Abu Ubaydah, the Muslim Commander, sent to Omar bin al-Khattab (The Second Muslim Caliph) telling him that the citizens of Jerusalem wanted him to come to take the keys of the city. Therefore, the caliph started his journey with his steward heading towards Jerusalem. On his arrival, the citizens of Elia (Jerusalem) received him with pleasure. He signed with them the famous peace document which reads as follows:

> In the name of Allah, The Compassionate, The Merciful!

[25] Khalil Toutah and Bolous Shehadeh. **Jerusalem's History and Guide.** Jerusalem, 1480. P. 28.

> This is what the Servant of God, Omar, Amir of the believers, gave to Elia's inhabitants concerning the safety of their properties, money, churches, etc. Their churches should not be demolished. They should not be harmed or forced to accept a religion against their will. This should be guaranteed by The Khalifah and all Muslims, and monitored by Allah and His Prophet (PBUH), as long as the other side adheres to it and pays the Jezyah.

As a matter of fact, Omar was the first to liberate Jerusalem from the Roman occupation.

3. Islam in Spain

The people of Spain during the 7th century were given the choice to accept Islam willingly and peacefully as hundreds of thousands of people around the world are accepting Islam today. However, with the papal approval in 1479, Prince Ferdinand and Princess Isabella executed the unimaginably bloody history of the Spanish

Inquisition, where notorious and indescribable persecutions and tortures against Muslims and Jews took place. The purpose was to force them to accept Christianity or be tortured to death. With the collapse of Granada, the last Muslim stronghold in Spain, into the hands of the Spaniards in 1492, Muslims were like an unprotected herd of cattle that were attacked by hungry wolves. So, they were massacred, enslaved and compelled to embrace Christianity at the edge of the sword.

In his article 'When the Moors Ruled Spain', Thomas J. Abercrombie, revealed many facts about the contributions with which Muslims had presented the West. He also alluded to the justice of the Islamic rule: where Jews, Christians and Muslims lived peacefully side by side for more that seven centuries. Then he shifted 180 degrees to talk in brief about atrocities committed by the Catholic Christians afterwards:

> It was here, long after Alfonso VI, that the first victims of a growing Christian bigotry perished at the stake. In 1469 Prince Ferdinand of Aragon wed Princess Isabella of Castile. While waging war against

the Moors to the south, they would view as a threat the Muslims and Jews in their own lands. In 1480, they established the Spanish Inquisition. Before it was over, three centuries later, thousands of Muslims and Jews had died; an estimated three million people were driven into exile. Short of its leading businessmen, artists, agriculturalists, and scientists, Spain would soon find itself victim of its own cruelty.[26]

4. Christianity during the era of Colonization

Many church leaders had indicated that non- Christians do not have the right to live a good life and practice a faith of their own choice. Such premises have become non- negotiable principles in the minds of many. This very mentality is clearly spelled out through the

[26] Thomas J. Abercrombie. When the Moors Ruled Spain. National Geographic, July 1988, P. 96.

suggestion made by the Bishop of Winchester to Henry II of England:

> Let these dogs (Mongols and Muslims) destroy one another and be utterly exterminated and then we shall see the Universal Catholic Church founded on their ruins and there will be one fold and one shepherd[27] .

This was not only a singular attitude of this 13th century clergy, but rather that of some of most prominent evangelists. Zwemer, who is looked to by Christian evangelists as having been almost a prophet, said:

> We must add to all this the utter collapse of Muslim political power in Africa, Europe, and Asia. We, however, believe when the crescent wanes, the Cross will prove dominant, and that the disintegration of Islam is a divine

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[27] Stephen Neill. A History of Christian Missions. Penguin Books Ltd., New York, 1977, P. 118.

> preparation for the evangelization
> of Moslem lands ....[28]

It might be argued by Christian apologists that such are the ideas of a person who is not really a part of the mainstream evangelists. But Zwemer is indeed considered as one of the most prominent figures in theorizing the Christianization of Muslims. In the Colorado 1978 conference, hundreds of delegates suggested the establishment of an institute named after Zwemer in Altadena, California, for the sole purpose of researching how to attack the Muslims in their belief.

While Muslims can invite people to the natural religion of Allah, The Supreme Being and the Creator of the universe and whatever therein, Christian missionaries execute all means to seduce and buy the hearts of the needy, sick and illiterate people under the cover, of humanitarian aid. Don M. McCurry[29] mentioned:

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[28] Lyle L. Van der Werff. Christian Missions to Muslims. William Carey, Library, California. 1977, P. 238.

[29] A leading evangelist and the current director of Samuel Zwemer Institute.

> Many times we were compelled to face the accusation that we **use** [my bold] any material, health and educational means to **create** [my bold] Christians among the Muslims who face very difficult and desperate situations[30] .

5. Islam in Europe:

To realize the standards and ethics that the Western World Order is built upon, one must ponder on Huntington's response in the **Foreign Affairs** regarding the Muslim's accusation of the Western World Order-as being biased and applying double standards,

> A world of clashing civilizations, however, is inevitably a world of double standards: people apply one standard to their kin-countries

[30] In Robert C. Petkept and R. L. Macacaba. *Food and Healthcare as Means for Muslim Evangelism.* **The Gospel and Islam: A 1978 Compendium.** Don M.McCurry (ed.). P. 826.

and a different standard to others.[31]

Such double standards applied by the western world, The surrogate father of the New World Order, against the Muslims in Bosnia, Palestine, Chechnya, Azerbaijan and many other places all over the world are clear indicators of the western unjust treatment of other, non-Christian socities, including the Muslims.

As a matter of fact, it was the Vatican headed by the Pope who was determined to 'provide' strong backing to the 'opressing' Catholic country in the Bosnia conflict 'Croatia'. Hence, according to Huntington, 'the Vatican extended recognition even before the European Community.'[32]

All such capricious actions against hundreds of thousands of oppressed people who have gone through vicious genocides and

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[31] Samuel Huntington. ,Clash of Civilization.(Foreign Affairs. Summer, 1993, P.36).

[32] Huntington. 1993. P.37.

experienced unheard-of-atrocities of rape in the human history were carelessly dealt with by countries carrying the banners of the NWO. I think it is one of the greatest tragedies and shame written with the blood of innocent people in the memory of history for generations of Muslims to remember. Especially, when compared with the Islamic system of justice and tolerance that does not allow treating even ones enemies with injustice.

6. Islam in The Indian Subcontinent

Islam was firstly introduced into the Indian subcontinent during the 7th century and the Muslim dominance continued over India under the succeeding states until the British invasion in 1857, lasting for more than 1100 years. Had the Christian method of inquisition and conversion at the point of the gun been practiced, not a single Hindu would have been seen alive by the end of the British colonial domination of India. However, the Islamic tolerance and understanding of the nature of man manifested itself in India. In the Qur'an, Allah has clearly declared tolerance to be an ethical principle for mankind to follow.

Also, Islam came to India as well as to other part of the world to transcend and elevate humanity above racism, ignorance and injustice. Therefore, there was no need for forced conversion to the true religion of God. It is basically up to people to use the intellect with which God has bestowed them and make their choice. This is the reason as to why hundreds of thousands of people keep reverting to Islam as soon as they find out the truth about it. People embrace Islam by their own free will and without any seduction or compulsion. Many among them are scientists, politicians, lawyers, evangelists and even people of fame: Cat Stephen (now Yusuf Islam), the former famous pop singer; M. Hoffman, the German Ambassador to Morocco; who has recently written an eye-opening book titled, **Islam is the Alternative**; Morris Baucaille, the well known French scientist accepted Islam after his long research in science and religion that is summarized in his book, **The Qur'an, The Bible and Science**; Mr. Olson, the current Danish Ambassador to Saudi Arabia who declared in a radio interview that :

> If the people know the reality of Islam, millions will embrace it [32] .

The list of those who have sought the truth of Islam is too long to be mentioned here. It includes people from all walks of life.

7. Islam and Tolerance

When defining one of its important aspects, Islam, is that it means complete submission to Allah by choice and conviction, not through seduction or compulsion. Islam accommodates and welcomes all people as brothers and sisters regardless of their distinctive/particular affiliation. The Islamic attitude towards the followers of other religions is not only to show tolerance towards their beliefs, but also to affirm a *non-negotiable Islamic principle of tolerance* and religious responsibility.

(The Qur'an 2: 256)

> There is no compulsion in [accepting} religion. The right

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[32] **The Islamic Magazine, The Qur'an radio station 16/2/1415.**

> course has become clear from error. So whoever disbelieves in *taghut* [i.e. false deities] and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

In fact, Islam through the course of its history has granted the people of other faiths the highest degree of tolerance by allowing them to follow their way, although some of their practices might have been in conflict with the religion of the majority. It was this degree of tolerance that the Muslims adopted towards their non-Muslim citizens.

There is another aspect of this matter which cannot be found in the written laws, nor can it be enforced by the courts or the government: this is the spirit of tolerance which underlies upright attitudes, benevolent dealings, respect for one's neighbors, and all the sincere sentiments of piety, compassion, and courtesy. Execution and report of such attitudes are required of every Muslim and cannot be obtained through constitutional legislation or court jurisdiction. The spirit of

tolerance can be Islam is exclusively practiced in an Islamic society[33] .

Many Qur'anic verses have emphasized dealings with non-Muslims with justice and respect, especially those who live in peace with the Muslims and do not raise enmity against them.

> Allah does not forbid you concerning those who do not fight you because of religion and do not expel you from your homes from being righteous towards them and acting justly towards them. Indeed, Allah loves those who act justly.
>
> (The Qur'an 60:8)

> And they give food inspite of their love for it to the poor, the orphan, and the captive, [Saying]: We feed you only for the acceptabce of Allah. We wish not from you reward nor gratitude.,
>
> (The Qur'an 76: 8,9)

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[33] Yusuf al-Qaradawi. Non-Muslims in the Islamic Society. (Tr. by K. M. Hamad and S.M. A. Shah) American Trust Publication, Indianapolis, 1985. P. 28.

Although Muslims might disagree with other ideological systems and religious dogmas, it should not prevent them from demonstrating the correct manner of discussion and interaction with non-Muslims:

> And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."
>
> (The Qur'an 29: 46)

In this context it seems appropriate to raise the question: Is tolerance of other religions as preached by Islam a matter left to the Muslims to decide about? As a matter of fact, tolerance in Islam has ideological basis in the Qur'an and the teachings of Prophet Muhammad (PBUH), and it is not subject to any human interference. Therefore, it is a constant Islamic principle that does not change over time or place. According to

the Qur'an, every human being is to be honored as Allah has honored him/her:

> And we have certainly honored the children of Adam, and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created with [definite] preference.
>
> (The Qur'an 17:70)

Islam is the final revelation of Allah the Almighty and it is the religion of universal truth for all mankind. All of its doctrines can withstand any challenge. Therefore, the existence of various religions--man-made or supposedly revealed religions--is only to allow the human intellect to choose. The following verses of the ,Qur'an emphasize these principles:

> Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of Allah is Islam. And those

who were given the Scripture did not differ except after knowledge had come to them, out of jealous animosity between themselves and who ever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

(The Qur'an 3:18-19)

And had your Lord willed, those on earth would have believed, all of them entirely. Then will you compel the people until they become believers ?

(The Qur'an 10: 99[34])

In Islam, injustice is regarded as one of the greatest sins. Therefore, oppressing people

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[34] In the actual world as it is, man has been endowed with various faculties and capacities, so that he should strive and explore and bring himself into harmonny with Allah's will. Hence faith becomes a moral achievement, and to resist faith becomes a sin. As a complementary proposition, men of faith must not be angry if they have to contend a against disbelief. And most important of all, they must guard against the temptation of forcing faith, i.e. imposing it on others by physical compulsion. Forced faith is no faith (Part of the translator's comment on the 10:99 verse, The Noble Qur'an, King Fahad Printing Complex, PP. 556,557).

because they have different beliefs is rejected. Prophet Muhammad (PBUH) said:

> The supplication of an oppressed person, even though he be a pagan, is heard directly, without any veil.[35]

8. Concluding remarks

To sum up, intolerance has been a permanent practice of Judaism, Christianity and Hinduism. They either shut off a segment of humanity or bring it in simply to persecute it. To be killed or converted was atleast until recently the only choice confronting non-Christians in a Christian society or non-Hindus in a Hindu society. Misery of people in the form of pverty or illness is invested upon to change the belief of others. Stephen Neill has illustrated the scope of such inhumane monopoly of people suffering by saying:

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[35] Related by Imam Ahmed in his Musnad. As reported in al-Qaradwi 1985.

> ,It was often a short period of the arrival of the missionary Lavigari to Algeria that cholera widespread. As a result of which a famine took place. He was able to collect 1800 orpahn children after he had received a permission from the French authorities to convert them to Christianity; then provide them with Christian education in some settlements that were labled , The Christian Villegas., Such steps encouraged other missionaries in other countries to do just the same. They started by buying children as slaves, then gathered them in Christian Settlements.[36]

Neil continues talking about such incidents supporting his arguments by statistics of buying the souls as well as the beliefs of needy people by saying:

[36] Stephen Neill. A History of Christian Missionaries. Penguin Books, 1979, PP. 42 - 429.

> This process (buying children and Christianizing them) has suceeded to the exact that some missionaries by the year 1902 were able to establish in one area, 250 farms containing 5000 salve children.[37]

Only Islam preaches and practices tolerance. This tolerance in the human sphere has allowed Islam to extend open mindedness to the intellectual sphere, the topic of my next , section.

Provided to the reader below a segment of an article which has been written by one of the prominent American thinkers, Professors John L. Esposite, in which he summarized the tolerance of Islam and Muslims during the peak of their power:

> Christians and Jews were regarded as "People of the Book" (those who had possessed a Scripture (revelation from God). In exchange for allegiance to the

[37] Neil, 1979. P.429

> state and payment of a poll tax, these protected (thimimi) peoples could practice their faith and be governed by their religious leaders and law in matters of faith and private life (family laws).[38]

Thus, Islam has proven to be more tolerant than the imperial Christianity, providing greater religious, freedom for Jews and Christians, most local Christian Churches had been persecuted as schismatics heretics by a 'foreign' Christian Orthodoxy.

[38] John L. Esposite. "Islam and Christianity Fact to Face: An old conflict and prospects for a new ending." Commonwell. January 31st, 1997, P.12.

Chapter 3

A universal system should not contradict *man's advancement in science and technology*, but rather it should provide the ethics to maintain the consequences of such advancements.

This section of the book is devoted first to examining some of the systems of life adopted in our world nowadays. Following the examination we should be able to decide which system best accommodates our needs for development and better life styles. It should also help us determine those which hinder civilization and advancement, as well as those which give no priority to the values and ethics that underpin man's social, psychological and physical well-being. For a universal system to succeed, we need to adopt the one which is able to meet and balance our needs for a better life and prevent any transgression that may result in the destruction and extinction of mankind.

1. Buddhism, Hinduism, and science

If we take Buddhism into consideration as a proposed universal way of life, it is easily realized that true Buddhism means complete devotion to idol worshipping, spending one's time in complete seclusion and isolation from the surrounding world which is full of injustice. Man, according to Buddhism, is viewed as a source of evil. For him in order to acquire righteousness, he must abandon this world and live in complete isolation. Such a philosophy can never succeed in bringing about peace of mind for its followers.

In both Hinduism and Buddhism, the world is regarded as evil, and salvation is understood as its rejection, namely, as freedom from the world. Moreover, these religions make salvation a personal, individualistic affair, since they define it in terms of states of consciousness which can be only personal. Interaction with the outside world is viewed as evil[37] .

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[37] Al- Faruqi, 1404, P. 101.

Whatever social order which has been developed by the Hindus in terms of a state, an empire, a civilization or a distinctive human community was done in deviation from their teachings.

I think that such attitudes towards life cannot be accepted in a world like ours where great advances in technology have taken place and become an integral part of our lives. No doubt, many of these advances in industry have brought many unwanted side-effects in both social and health-related areas of society. A Modern atheistic civilization to the other extreme gives man the full liberty to involve all aspects with no limits or respect to either nature or people. Materialtistic gains have become major goals at the expense of values and morals. However, seceding at the other extreme of rejecting any involvement in the worldly affairs goes against the true nature of man.

2. Islam and science

Islam solves this dilemma by taking a middle and a moderate stance in relation to this issue. Man is not denied the right to enjoy life providing that he does not violate the rights of other creations of Allah as described by Him in the Qur'an: (7: 31-32)

> O Children of Adam! wear your good clothing at every masjid, but be not excessive. Indeed, He [ie, Allah] likes not those who commit excess. Say, "Who has forbidden Allah's adornment which he has produced for His servants and the lawful things of provision?" Say, "They are for those who believe during wordly life [but] exclusively for them on the Day of Resurrection." Thus do We explain in detail the verses for a people who know.

Any system of life that hinders advancement of humanity in sciences and technology is not worthy of being chosen as a way

of life. Islam stands tall in this regard, since it is the only religion that has opened the doors for great leaps in all fields of sciences. Many historians have recognized this fact. Among them, Philip Hitti who says while referring to Al-Khawarzmi, a renounced Muslim scholar in the field of mathematics:

> One of the best scientific minds of Islam, Al-Khwarizmi, is undoubtedly the man who exercised the most influence on mathematical thought during the whole of Middle Ages[38] .

M. Charles, a French scientist, refers to the contribution of another Muslim mathematician, al-Battani, by saying:

> al-Battani was the first to use in his works the expressions 'sine' and 'cosine'. He introduced it to

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[38] Philip K. Hitti. Pre'cis d'Histoire des Arabes. (Short History of the Arabs). Payot, Paris,1950.

> geometric calculus and calls it *extended shadow.* It is what is called in modern trigonometry the tangent[39] .

Historians stress that modern sciences are indebted to the Muslims for great advances in many of the scientific fields. As Fauriel (1846) states:

> Contact between the two civilizations--Christian and Muslim--had been established by normal and well-founded routes. In this, commerce and pilgrimage played the principal role. Land and sea traffic between East and West was already flourishing well before the XIth century. It was through Spain, Sicily and the South of France, which were under direct Saracen rule, that Islamic

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[39] M. Charles. **Apercu historique des me'thodes en ge'ometrie.** (Historical Outline of Geometrical Methods). In Bammate.

civilization entered into Europe[40].

By the middle of the IXth century, Muslim civilization has already prevailed in Spain. The Spaniards of that time regarded Arabic as the only medium for science and literature. Its importance was such that the Ecclesiastical Authorities had been compelled to have the collection of canons used in Spanish churches translated into the Romance languages, (the predecessors of modern Spanish) for the two languages were in current use throughout the whole of Muslim Spain. Christian Spain recognized this superiority of the Muslims. In about 830, Alphonse the Great, King of the Austrians, had sent for two Saracen Muslim scholars to act as tutors for his son and heir.

3. The Impact of Muslim sciences on Europe

The scientific renown of the Muslims had spread far and wide, and attracted the intellectual

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[40] In Haidar Bammate. 'Muslim Contribution to Civilization. American Trust Publications, 1962. P. 16.

elite of the Western World to Andalusia, Sicily and to the south of Italy. At the same time when the Muslim civilization was prospering during the Middle Ages, the Christian world was living in complete darkness. Philip Hitti remarked:

> No other people made as important a contribution to human progress as did the Arabs, if we take this term to mean all, those whose mother-tongue was Arabic and not merely those living in the Arabian Peninsula. For centuries, Arabic was the language of learning, culture and intellectual progress for the whole of the civilized world, with the exception of the Far East., From the ninth to the twelfth century, there were more philosophical, medical, historical, religious, astronomical and, geographical works written in Arabic than in any human language.[41]

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[41] Philip K. Hitti. Pre,cis d .Histoire des Arabes, (Short History of the Arabs). Payot, Paris, 1950.

It was the Muslims, advances in science and diffusion of knowledge that ignited the beginning of our contemporary progress in science and technology. Al-Nadawi comments on this by writing:

> Meanwhile, owing to the Islamic and Muslim scientific influences, the volcano of knowledge had burst in Europe. Its thinkers and scientists had broken the intellectual slavery. They boldly refuted the ecclesiastical theories, which were based on preposterous evidence, and proclaimed their own investigations. The papal authority[42] reacted ruthlessly. It established the **inquisitions** ɔto discover, and bring to book, the heretics lurking in towns, houses, cellars, caves and fields., This institution performed its duty with such savage alacrity that a Christian theologian exclaimed that it was hardly possible for a

[42] How can the things and writings of those clergymen be accepted as the basis of today's Christianity?

man to be a Christian, and die in his bed. It is estimated that between 1481 and 1801 the Inquisition punished three hundred and forty thousand persons, nearly thirty-two thousands of whom were burnt alive, including the great scientist, Bruno, whose only crime was that he taught the plurality of the worlds. *Bruno* was delivered to the secular authorities to be punished "as mercifully as possible, and without the shedding of blood", which, in fact was the horrible formula for burning a prisoner at stake. *Galileo*, another scientist of no less worth, contrary to the 'scriptures', was tortured by the Inquisitions for maintaining that the earth moved around the sun[43].

Such intellectual stagnation of the clergy and the heinous atrocities perpetrated by the Inquisition led the enlightened sectors of the

[43] Al-Nadawi, P. 127.

European society to revolt not only against the clergy and the church but also against all the values and any type of truth that was not corrupted by the devious clergy.[44]

According to Draper in his book **History of Conflict between Religion and Science,** intellectual stagnation of the clergy and the atrocities perpetrated by the Inquisition led the enlightened sectors of the European society to revolt not only against the clergy and the church, but also against all the values and any type of truth that was not corrupted by the devious clergy.[45]

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[44] Detailed information about this topic is found in J. W. Draper. **History of the Conflict between Religion and Science.** London, 1927.

4. The shallowness of modern science

The science which Islam gave to the West was perfectly in accord with Allah's teachings. However, from the 14th century until today, Western societies have diverged from this Islamic scientific tradition. Islam requires that people take over the responsibility of developing science that benefits all people with no harm to others; while respecting nature. Islam also emphasizes a very important principle that science cannot be turned into "god", because of a very simple reason which is that our knowledge is relative and therefore our sciences. Muhamed Qutb writes:

> The god of science has, however, turned out to be extremely fickle, ever changing and constantly shifting positions, upholding one thing as a fact and reality today and rejecting it the other day as false and spurious. Consequently its 'worshippers' are doomed to a perpetual state of restlessness and anxiety, for how can they find rest and peace of mind under such a capricious god? That the modern

> West is afflicted with this uncertainty and restlessness is born out by the large number of psychological and nervous disorders that are so common in modern societies today.

He also adds:

> Yet another result of this defection of modern science is that the world we live in has become devoid of all meaning and purpose, with no higher order or power to guide it. Tension and conflict between different forces have become the order of the day. As a result everything in this world is changing[45] .

This misuse of science has affected all spheres of life--the political, economical, educational, healthy, even the presumably scientific world of facts. All these factors urge man to look

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[45] Muhammad Qutb. *Islam and the Crisis of the Modern World.* **Islam its Meaning and Message. Khushid Ahmed. The Islamic Foundation, London. 1980. P. 244.**

for a system in which he may find satisfaction, peace, tranquillity, and freedom from contradictions.

An example of such misguided science is the prejudice against Blacks for a larger part of this country. The rise of pseudoscientific racism and the popularity of social-engineering ideas among Latin American white elites militated against the social acceptance of the black population. The positivist followers of the French philosopher Auguste Comte thought Africans were far from ready for the stage of technical modernity, and neglected them. Adherents of social Darwinism considered the African dimension of the pluralistic society a sign of fundamental weakness because they assumed the natural superiority of the white race[46] .

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[46] Black in the Americas, Microsoft(R) Encarta (R) 96 Encyclopedia. (c) 1993-95 Microsoft Corporation. All rights reserved. (c) Funk & Wagnall Corporation. All rights reserved.

5. Why does Islam encourage science and advancement?

Why is it so that Islam is the only religion that can integrate man's needs for advancement and discovery of the universe around him? The features that distinguish Islam from other beliefs led Gibb (a well-known orientalist) to write:

> The kind of society that a community builds for itself depends fundamentally upon its belief as to the nature and purpose of the universe and the place of the human soul within it. This is a familiar enough doctrine and is reiterated from Christian pulpits week after week. But Islam possibly is the ONLY religion which has constantly aimed to build up a society, on this principle. The prime instrument was law (Shreia'h)[47] .

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[47] H.A.R. Gibb. Modern Trends in Islam, PP. 86-87.

Why is Islam the only religion that can meet the needs of humanity and integrate and interact with the universe in a harmonious way? It is simply because all other religions and dogmas have never adopted a true monotheistic way of life. They emphasized the personification of god through nature. They also assumed that contradiction was a principled characteristic of knowledge. Therefore, during a period of more than 1000 years, when Christianity, for example, took control of peoples, minds, this era did not produce any natural sciences. Christians, Hindus, Buddhists, etc. could not adopt a scientific attitude until they were liberated by Islam from their polytheism[48] which was imposed by religious authorities and until they were exposed to the Muslim scientific revolution. Neither Hinduism, Buddhism nor Christianity could elevate their followers to engage in scientific thinking.

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[48] Examples of this are Trinity in Christianity, and worship of Saints and the great influence of priests. As for Hinduism, Gustave le Bon mentioned in his classic book **Les Civilization de l' Inde** that The Vedas give the number of Hindu gods as 33. During this period as many as 33 million gods were worshipped by Hindus. Almost everything that possessed any attractiveness or utility had been vested with divine attributes. PP. 440-441.

Nevertheless, as soon as they became Muslims and worshipped the Almighty God alone, they became scientists and great thinkers side by side with the Muslim Arabs of that era. Examples from history as presented above are great witnesses.

In summary, Muslims were able to acquire the qualities needed for scientific thinking and advancement for two main reasons: Firstly, the Glorious Qur'an and the Noble traditions of Prophet Muhammad urged the people to contemplate and study their own nature as well as themselves and the universe around them.

> We will show them Our Signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is over all things a Witness?
>
> (The Qur'an 41: 53)

> Indeed, Allah is Exalted in Might and Forgiving.
>
> (The Qur'an 35:28)

Say, "Are those who know equal to those who do not know?" Only theywill remember [who are] people of understanding.

(The Qur'an 39:9)

Allah will raise those who have believed among you and those who were given knowledge by dergrees. And Allah is Acquainted with what you do.

(The Qur'an 58:11)

Then, do they not reflect upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction.

(The Qur'an 4:82)

Do those who disbelieve not see that the heavens and earth were a joined entity, then We separated them, and made from water every living thing? Then will they not believe?

(The Qur'an 21:30)

As a matter of fact, this verse that talks about how the universe was created has the very information by which two physicists were awarded the 1973 Nobel Prize. However, these scientific facts had already been revealed to Prophet Mohammed more than 1400 years ago.[49]

Secondly, Tawheed (the worship of Allah alone) is the essence on which Islam is built. It rejects all types of myths and superstitions, since they are the greatest enemies of science. Tawheed refers all aspects of causality to Allah. Therefore, scholars should be able to investigate and discover these relationships, know them, and then put them to the use of humanity.[7]

After the long and bitter struggle between science and other religions, Islam came to bring harmony between the religion of Allah and

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ary Miller. **The Amazing Qur'an.** Abul-Qasim Publishing House. PP. 33-34. For more information about the recently discovered scientific miracles of the Qur'an, see Maurice Bucaille's book, **The Qur'an, The Bible and Science.**

[7] A very valuable book on this topic, entitled **Tawheed and its Influence on Thought and Life,** was written by Dr. Isma'il al-Farouqi, the late Chairman of the Department of Religious Studies at Temple University.

science in this century of science. In this regard, the Muslim World League has established a commission that is specialized in investigating the scientifically proven facts as described in the Qur'an and Sunnah (teachings of Prophet Mohammad (PBUH).[8]

In summary, other ways of life (Christianity, Buddhism, Capitalism, Communism and Hinduism) have never come to a unified understanding of Allah / man or nature. Thus their views of science have been fallacious. The unity of Islam allows a proper scientific perspective which promotes advancement and development in the fields of science and technology. Such understanding of reality and the relation between the human being and nature in addition to the role Muslims should play in science is clearly illustrated in this quote from Dr. Mahathir Mohammed's speech at the Oxford Islamic Forum:

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[8] The address of this commission is Commission on Scientific Miracles of Qur'an and Sunnah, Muslim World League, Makkah, Saudi Arabia.

> In this modern world Muslims have a real mission. They must bring back the spiritual values to a world that is fast becoming Godless and thoroughly materialistic, so arrogant that it thinks it knows all the answers to everything; a world which will develop the ultimate means of destruction and place it in the hands of irresponsible and insane individuals; a world tittering in the brink of a Man-made Apocalypse.

Presently, people want to create a world according to their wishes. They forget that for all their brilliance they cannot answer the question 'why'. They cannot answer why there is the way it does, why there is a universe, why matter acts in the way it does, why oxygen and hydrogen form water ? They may know how all those thing happen but never why.

The 21st Century is insignificant to the Muslims. It is just a period in time, which will see many changes to which Muslims will be part of these whether they like it or not. It is better if they faced it with their eyes wide open and with a clear

vision of what they want to do and the role they wish to play. And if they chose to play a constructive role while retaining their faith, the spiritual values and brotherhood, they would be able to contribute positively to the development of mankind[9].

This conclusion leads to the fourth principle towards which the universality of Islam points -- that it provides the best solutions to the problems facing mankind.

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[9] Mahathir Mohamad (The Malaysian Prime Minister) [illegible]
Positive Force in the 21st Centuryس. Islamic Future [illegible]

Chapter 4

A universal system should provide *solutions to the problems* of our world.

Humanity today faces numerous fatal problems, starting with individual problems such as, alcoholism and sexual diseases to social problems such as, the dire conditions of the elderly, abuse of children and women, and pervasive global problems like wars of aggression. If any system of life is proposed to be adopted by humanity, it should be able to provide preventative measures for such problems. It should also be able to solve emerging problems. There is no doubt that the existence of the majority of our problems in the world is the result of the inability of the systems adopted throughout the world that neither prevent nor solve such problems. Indeed these systems often seem to encourage the manifestation of and root cause for these problems.

1. Alcoholism and drug addiction

Although some of the existing systems, especially the secular ones, have achieved considerable scientific and material success which have brought positive changes and comfort, their negative impact and pressures have led for many citizens to resort to self-destructive actions and habits. Thus, consumption of narcotics, drugs and alcohol has become a universal problem. The magnitude of these problems has transcended health and social consequences resulting in war between drug smugglers and countries where drug trafficking takes place on the one hand and countries of drug consumption on the other. The crimes of drug and alcohol users vary from public drunkenness or driving while intoxicated to committing rape, manslaughter and homicide.

In the year 1979 alone, the police in the U.S. reported 2,137,999 alcohol-related crimes[10].

In fact, the dire effects of alcohol went far beyond this figure. In 1975, there were about 50,000,000 moderate drinkers and 14,000,000 heavy drinkers in the United States alone[11]. The reliance of many Americans on alcohol and drugs seems to have grown substantially and has emerged as one of the most costly social problems and the most difficult to control. One might be asked, 'Why has the problem of alcoholism become more serious in recent years?' The answer of five leading American sociologists is:

> The last decades in America were referred to as the chemical age, in which people utilize a myriad of substances in order to cope with whatever problems they face: physical pain, emotional upset, or blocked aspirations. Some have gone so far as to argue that

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[10] Federal Bureau of Investigation, **Uniform Crime Reports**, 1979 Washington, D.C.: U.S. Government Printing Office, 1980), PP. 196-197.

[11] Carl D. Chambers, James A. Inciardi, Harvey A. Siegal. **Chemical Coping : A Report on Legal Drug Use in the United States.** Spectrum Publications, Inc., New York, 1975.

> America is a drug culture, and when we consider the enormous quantity and variety of drugs consumed by Americans each year, there may be some credence to this description.[12]

Realizing the magnitude of alcoholism and drug addiction, many countries have taken different measures. The United States, for example, banned the consumption and the selling of all forms of alcoholic beverages and other types of drugs in 1920. This was known as the Prohibition law, which lasted from 1920 to 1933. However, despite the might of the FBI and other law enforcement agencies, it resulted in great failure and perhaps could have never succeeded. As a matter of fact, the enactment of the National Prohibition Act was followed by widespread disregard of it. Illegal manufacturing, transportation and sale of alcoholic beverages became common. It provided organized criminals

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[12] Sullivan, Thompson, Wright, Gross and Spady (1980), P. 612.

a very valuable source of business. The whole experiment resulted in a dismal failure.[13]

It is beyond doubt that neither Judaism nor Christianity can provide a workable solution to such a problem, because alcohol consumption is an essential part of most if not all their religious and official occasions even though it is prohibited according to the teachings of The Bible, the source of their teachings. As for drugs, it is evident that influential sectors of some 'nominally' Christian governments do support the legalization of drugs or have initiated programs--such as the free distribution of drugs syringes to addicts - which encourage drug addiction. During the last five years alone, the United States government has spent $52 billion in fighting drugs.[14]

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[13] Henry W. Mannle and J. David Hirschel. **Fundamentals of Criminology.** Dalmar Publishing Inc. Albany, New York, 1982. P. 322.

[14] **Family**, Vol. 14. 14 August, 1994. P. 9.

a. The Islamic solution

Alcoholism and drug addiction have proved to be insoluble problems to many sociologists and social activists, not to mention the police force and politicians. Unable to stem their use, the societies, where alcoholism and drug abuse have become chronic, have ceased addressing underlying root causes. Instead, they concentrate on controlling the effects in a selective and piecemeal approach. For instance, there is not a law that prevents the manufacture, sale and the consumption of alcoholic beverages, though there is one for driving while intoxicated. The effect not the root cause is addressed here, the symptom, not the disease. Pilots can drink any time they want but not when handling airplanes. Liquor advertising is so prevalent that it has 'indoctrinated' children. Children can not wait to reach eighteen years of age, so that they can hastily rush to the closest liquor store to buy alcohol by themselves for the first time, as if it were a treat or the 'in thing' to do.

All these contradictions and double standards are rejected in Islam. If alcohol is harmful while driving, then it should be harmful at all times. If it is harmful for young people under the age of eighteen, then it should be harmful for the people at any age. The evidence to the contrary is the horrific number of crimes that are being committed under the influence of alcohol or drugs.

Islam, the divine teaching of God, came to eliminate this problem altogether; therefore, it leaves no opportunity for its grave consequences to destroy human beings and their societies. All avenues that lead to alcohol consumption are legally blocked. So, instead of exploiting resources to deal with the symptomatic aspects, the whole disease is prevented. Islam aims, from the beginning, at raising the consciousness of its followers. Thus, outside enforcement is not necessary. One finds many places in the Qur'an where Allah says: O you who believe be aware of Allah

> O you who have believed, be upright
> [in responsibility] for Allah, witnesses

> in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah. Indeed, Allah is Acquainted with what you do.
>
> (The Qur'an 5:8)

Islam has established a whole system of life so that all its components work in harmony. Solutions that have been proposed all over the world to solve the problems in question are not compatible with other systems of the same society. As a result, they have led to social chaos. Fasting, one of the five pillars of Islam, for example, is an institution in Islam that encourages self-consciousness and self-discipline on the part of the followers.

Muslims are taught that Allah has made all good commodities permissible and all the bad commodities prohibited, describing the believers as:

> Those who follow the Messenger, the unlettered prophet whom they find mentioned in what they have of the Torah and the Gospel [who]

> enjoins upon them what is right and forbids them from what is wrong and makes lawful for them the good things and prohibits them from the evil, and relieves them of their burden and the shackles which were upon them.
>
> (The Qur'an 7:157)

When such a belief is established in the hearts of the believers that the Creator of the universe has ordered them people not to engage in certain actions or consume certain things, then the law is accepted. Such compliance by Muslims is typical of the early days of Islam. The Quraishi and other existing pre-Islamic peoples used to engage in drinking alcohol as a common social behavior. However, after submitting themselves to the will of Allah the Almighty, they stopped worshipping idols and drinking alcohol as soon as the call from Allah came, enjoining them:

> O you who have believed, indeed, intoxicants, gambling [sacrificing on] stone atters [to other than Allah] and diving arrows are but defilement from the handiwork of Satan, so avoid it, that you may be

successful. Satan only wants to cause between you enmity and hatred through intoxicants and gambling, and to obstruct you from the remembrance of Allah and from prayer. So will you not resist? And obey Allah and obey the Messenger and beware. And if you turn away, then know that upon Our Messenger is only [the responsibility for] clear notification.

(The Qur'an 5: 90-92)

People all over Madinah stopped drinking immediately. They instantly got rid of their reserves of alcohol to the extent that the roads of Madinah were full of wine. They did not hesitate to respond immediately to the divine command. There was no need for the interference of highly trained agents or the exploitation of billions of dollars to stop this destructive habit. This is really where the strength of the Islamic system lies, in that the initiative is taken by the people themselves so that no course of action needs to be imposed on them. It must not be forgotten that 'Islam' means , true submission to Allah . This

has been behind the decision of millions of people to accept Islam as a way of life:

> There is no compulsion in [accepting} religion. The right course has become clear from error. So whoever disbelieves in *taghut* [i.e. false deities] and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.
>
> (The Qur'an 2: 256)

The willing submission in Islam should be contrasted with the grudging social submission of secularistic societies. When the Law of Prohibition was imposed by the United States in the 1920's, people were not prepared spiritually or psychologically to abide by it. In effect, there was not a system of life in which such laws could be integrated. The force of a man-made law cannot go unchallenged when imposed on people who disagree with it. When there is not a common

denominator, things fall apart, because the people live in Jahiliyah[15] (devastating ignorance).

2. Crime

Crime in its different forms - organized crime, street crimes, state crimes, social crimes, etc. - is considered a major threat to peace and security in our world. However, discussing in detail the magnitude of the problem of crime as a universal catastrophe is beyond the scope of this study.

A summary of statistics that talks about the spread of crimes in the U.S., based on U.S. Government references, is presented below.

The Uniform Crime Report (UCR) issued by the U.S. Federal Bureau of Investigation (FBI) revealed that the number of reported crimes in the U.S. increased by 4.6% in one year, from 1984 to 1985. Arrests in 1985 totaled 11.9 million, an increase of 3% over 1984.[16]

[15] It refers to the period in history before Islam.

[16] The New Grolier Electronic Encyclopedia, 1991 edition, P. 19.

Source: **Federal Bureau of Investigation,** Uniform Crime Reports, 1979 (Washington, D.C.: U.S. Government Printing Office, 1980), P. 5.

The UCR figures are widely believed by criminologists to be low. A more reliable index is probably the U. S. Bureau of Justice Statistics' National Crime Survey (NCS), an annual report on household crime victimization based on census surveyors. This survey undercovers crimes not reported to police. Its 1985 survey showed that 25% (1 in every 4 households in the U. S.) had experienced crimes against individual members of the household or against the household itself during that year.[17]

Regardless of the costly efforts by the FBI to reduce crime rates in the United States, the reversal is happening. According to FBI, Uniform Crime Reports (1995),the number of total reported offenses including murder, property crimes, rape, Robbery, etc. has increased from **11,349, 700**

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[17] Ibid, P. 20.

crimes in 1976 to **14,872,900** in 1992, an increase of 3,537,200 reported offenses[18]. After all these facts, can any sensible human being claim that the primer superpower and the leader of the New World Order that has gravely failed to reduce crime in its cities will succeed in restoring peace and security to the world?

As these statistics show, crime,[19]'in its various forms, has become a major threat to societal and individual security., Crime from a Western perspective has been defined as: an act by a member of a given social group, which by the rest of the members of that group regard as so injurious or as showing such a degree of antisocial attitude in the perpetrator that the group publicly, overtly and collectively reacts by trying to abrogate (abolish) some of his rights. Cited from the President's Commission on Law,

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[18]The World Almanac and Book of Facts 1997 in **Microsoft Bookshelf 98.**

[19] **The Challenge of Crime in a Free Society** (Washington, D.C.: U.S. Government Printing Office, 1967), P. 33.

Enforcement and the Administration of Justice, Nevertheless, most of the methods used to fight against crime have backfired and are far short of meeting such a challenge. Most of the statistical data collected are about Western societies, due to the availability of documentation on the matter. The failure of the Western methods of combating crime--as attested by the continual rise of crime rates--leads one to suggest a solution which treats criminal activity not piecemeal but within the total scheme of life a system that had restored peace and security to the lifes of people from all nations that were under its folds.

a. The Islamic solution

The Islamic concept of security is a very, comprehensive, one, more comprehensive than any of the other existing systems. It looks at humankind in relation to the universe and its mass-influencing factors. It encompasses physical, mental, psychological, and spiritual domains as integral parts of an overall societal security system. Islamic teachings do not merely provide solutions to what is considered to be exceptional behavior in the form of crime, but emphatically focus on measures that prevent its occurrence. In other words, Islam provides as many means as possible to avert temptation. While modern societies flaunt temptation (liquor, pornography, violence, etc.) before the people, a true Islamic society removes the sources of these temptations, and when the need for correction emerges, the punishment is serious and effective.

In most modern societies, crime has prospered because a completely contradictory approach is followed. All forms of temptation are prevalent. When it comes to correction, it is done leniently and frivolously. It is often biased and

protective of the criminal's rights over those of the victim.

Islamic teachings, through the various practical forms of worship like *salah* (the five daily prayers), fasting and *zakah* (poor-due), aim at fostering the feelings of inner peace and security, responsibility towards others and mutual respect. In a video film by the Christian Science Monitor about Islam in America, a large portion was devoted to describing the lives of maximum security prison inmates before and after becoming Muslims. Before reverting to Islam, many were serial killers, drug smugglers and addicts, and professional criminals. When they embraced Islam while in prison, they turned into dignified, secure and contributing citizens. Western statistical indexes show that in the majority of maximum security prisons, the criminals get involved in criminal acts and end up back in prison. Such statistics are reversed when those inmates become Muslims.[20] The success of Islam in providing the best solution to crimes in the midst of the

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[20] Islam In America (video). The Christian Science Monitor Publishing Society, Boston, Mass. 1992.

American society where all types of correction programs have failed, is **strong prevalent evidence for the universality of Islam** and the pressing need for the adoption of its teachings.

3. Abuse of children and women

People tend to think of the family as a social institution in which love and affection prosper, an establishment where its stockholders exchange support and care. In reality, the family in most modern world societies has become completely the opposite of what it is assumed to be. The problem is more pervasive in the American family.[21] According to official statistics of crime, 20 percent of homicidal crimes take place within the family.[22] Since children are the weakest members of the family, a greater rate of abuse is directed towards them. Child abuse is understood to cover a wide range of parental

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[21] According to the FBI, between 1983 and 1987 arrests of those under 18 for murder jumped 22.2%, for aggravated assault 18.6%, and [illegible] rape 14.6%. By the age of 16, the typical American child has wi[illegible] through TV and movies 200,000 acts of violence, including [illegible] murders.

[22] Sullivan, Thompson, Wright, Gross and Spady (1980) [illegible]

actions that result in harm being inflicted on children of all ages. The kind of abuse, however, varies with age. Infants and preschool children are most likely to suffer deliberately inflicted fractures, burns, and bruises. This is known as the battered child syndrome, firmly identified during the 1960s. Historically, reported cases of sexual abuse, ranging from molestation to incest, primarily involve male perpetrators and school-aged or adolescent female victims. More recently, however, a growing number of pre-schoold victims and male victims have been identified[23]. It has been estimated that the number of reported cases of child abuse has increased at the rate of 30 percent a year. Between 1973 and 1982 there were 1.5 million cases of child abuse; 50.000 resulted in death and 300,000 in permanent injuries.[24] Child abuse is not restricted to the U.S. In Great Britain, for example, the National Society for the Prevention of Cruelty to Children reports that

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[23] "Child Abuse", Microsoft (R) Encarta 96 Encyclopedia

[24] Sullivan, Thompson, Wright, Gross and Spady (1980), P. 549.

child abuse has increased by about 70% between 1979 to 1984[25].

4. Rape and Sexual Harassment:

An extensive report about crime in **The Epsilon** issue of August 1991 reveals the magnitude of rape crimes committed in the West. The report stated that in a country like Greece whose population does not exceed 8 millions, more than 10,000 reported incidents of rape were committed between 1978-1987. During 1982 alone, more than 4,000 incidents of rape were committed in Italy alone. More than 55,000 rape crimes took place in France during the 1980's. As for the United States, about 102,000 rapes have been reported.[26]

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[25] "Child Abuse", Microsoft (R) Encarta 96 Encylopedia

[26] *The Phenomenon of Rape.* **Epsilon,** August 4, 1991. Such incidents of rape are only those that are reported and proven in court as genuine rape. It does not include unreported incidents or those that the victims could not prove in court.

Recently the Federal Bureau of investigation (FBI) reported a 70% increase of crimes of forcible rape and attempted incidents of rape from the year 1970 to 1997. In 1970, only 37,990 incidents of rape were reported in comparison to 109,060 incidents in 1992 alone.[27]

As it is for rape crimes, sexual harassment against employed women is on the rise too. According to the Equal Employment Opportunity Commission, the number of complaints of female employees because of sexual harassment is on the increase. In 1989, 5,603 incidents of sexual harassment complaints were filed in comparison to 12,537 in 1993.[28]

The Epsilon magazine continued by reporting the observations of leading psychologists, sociologists and physicians on the escalating incidents of rape crimes. These scientists have affirmed that this phenomenon does not occur in the animal world and is not a

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[27] The Macmilan Visual AlManac. 1996 (PP. 370)

[28] The Macmilan Visual AlManac. 1996 (PP. 371)

part of their behavior. Moreover, they linked the emergence of such a devastating problem in the West and Western-like societies where such habits and values are reinforced due to several factors among which are:

1. The media: it is one of the main factors for sensationalizing rape. T.V. films and movies show lots of violence which include rape crimes. Most of the movies revolve around sexual and violent episodes, not just X-rated movies. Such presentations work as stimuli for imitation by the youth.

2. Intoxication has been reported as another reason, behind 37.6% of reported rapes.

3. Commercial factors were also behind the increase of rape and related crimes. The design of clothes by International Houses that show the attractive body parts of women results in many rape, crimes against these women who exaggerate revealing their private body parts for the sake of public

approval, and, attraction. A'great number of rapists mentioned that the majority of their victims were of this type. Many raped women have indicated that they were raped while they were wearing exposing and attractive clothes.

4. An educational factor exemplified through mixed education where children of both sexes are taught how to develop intimate relations with each other. Learning how to date is only one example. As a matter of fact, popular radio programs (such as the Dr. Ruth's infamous program in Canada and in the United States) are devoted to advising the public on how to establish sexual relationships.

5. The collapse of the family has forced young people at an early age to seek love outside the family. On many occasions this has led to very grave consequences. Hundreds of thousands of children in the West do not have known fathers.

6. Detaching the role of religion from the public life has, brought, about promiscuity.

7. Since most Western societies are built on the basis of Christian values, some inaccurate religious attitudes towards women as evil personalities might have lead to such incidents of viewing women as worthy of becoming the object of rape[29].

8. Another reason that the scientists gave was that the law in most Western countries does not take the crime of rape very seriously. Rapists are not punished severely, usually a mild sentence

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[29] Let's look at what canonized Saints of Christianity have said about women:
"Woman is the daughter of falsehood, a sentinel of Hell, the enemy of peace; through her Adam lost Paradise." (St. John Damascene)
"Woman is the instrument which the devil uses to gain position of our souls." (St. Cyprian)
"Woman has the poison of an asp, the malice of a dragon." (St. Gregory the Great)
In Ulfat Aziz-us-Ssamad. **Islam and Christianity.** (I.I.F.S.O., 1982), P. 79.

> of no more than two years in prison, is given as a maximum judgment[30].

In Hindu society, on the other hand, the life of women whose husbands have perished becomes unbearable to the extent that they have to commit *suttee*, a form of suicide. Gustave le Bon wrote about this aspect of the Indian society by saying[31]:

> The immolation of widows on the funeral of their husbands is not mentioned in the Shastra, but it appears that the practice had become quite common in India, for we find references to it in the accounts of 'Greek' Chroniclers.

This disdain for females is also seen in reports by the Indian media which report that great numbers of young girls are buried alive

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[30] **Epsilon, August 4, 1991.**

[31] Gustave le Bon. Les Civilization de l'Inde. P. 238.

because the females are viewed as an economic burden to their parents.

The Times reported the one-child-only policy applied in China nowadays has lead many Chinese to desire a male child and either abort female babies or kill their female toddlers or sell their older girls to mobile slave merchants. In this regard, the Chinese police have recently arrested 49 members of a gang whose job was to buy, smuggle, and sell girls all over China. As a result of this savage treatment of female children in China, the Chinese Committee for State Planning reported that the number of males is 36 million more than the number of females.[32]

The treatment of women and children in present secularistic societies - whether in American, Europe, India or China - is very similar to that of the pre-Islamic society (jahiliyah). Islam came to abolish the abuse of women and children and to restore dignity to women, young and old alike.

[32] In The Family, 15, September. P. 7.

Because of the social chaos that is taking place in many western societies, abuse is not only directed towards the weak members of the society as indicated above but rather towards those in charge of educating and disciplining. Based on a report by Carnegie Foundation, the percentage of teachers in the U.S. who say that they have been verbally abused was 51%. As for those who have been threatened with injury was 16% but those who have been physically attacked were 7%.[33]

a. The Islamic solution

No doubt that there is a strong correlation between the mistreatment of women all over the world and the attitude that these cultures have towards women. Women in Islam are not looked at as the source of evil, or an object of sexual gratification and abuse by men, as is the case in other cultures. Islam considers women as integral members of the family and the community. They are a source of happiness and peace.
(The Qur'an 30:21)

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[33] The Macmilan Visual AlManac. 1996 (PP. 367)

> And of His [ie Allah's] signs is that He created for you from yourselves mates, that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.

Islam highly praises taking care of women, both old and young. It urges fair and just treatment of women by all members of the society, whether they are daughters, wives, mothers or sisters.

> Abu Hurairah (RAA) reported that Prophet Mohammad (PBUH) said: "Let him be a loser, let him be a loser, let him be a loser." Someone said, Who is he, O Messenger of Allah? He said, "One whose parents or one of them reached old age with him and did not enter paradise."[34]

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[34] Narrated by Muslim, 1758, P. 469.

> Jabir (RAA) said, I heard the Messenger of Allah saying: "One who is deprived of kindness is deprived of goodness."[35]
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> Anas bin Malik (RAA) reported that the Messenger of Allah (PBUH) had said:
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> "Whoever brings up two girls, he and I will come side by side in the Day of Judgement. . . ."[36]

The misery of aging[37] in the West does not exist in a truly practicing Muslim society. The

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[35] Narrated by Muslim, 1783, P. 469.

[36] Narrated by Muslim, 1761, P. 465.

[37] America's population is aging; by the 2030, if the current trends continues, there will be more than 50 million elderly - 1 out of every 6 Americans. (p.356) .... For some Americans, old age is the time of poverty, failing health, and loneliness - a tragic irony in an affluent country such as the United States. (P.346) .... this means that many elderly must live on incomes that are below the nationally established poverty level. (P.346)
The final solution to a lonely and dissatisfying life is, of course, to engineer one's own demise. While suicide is an option at any age, the elderly make greater use of it than does any other age group. (P. 354)
The above quotations are taken from Sullivan, Thompson, Wright, Gross and Spady (1980). Read what Allah says about taking care of elderly parents in 17: 23- 25.

extended family in Islam has worked effectively through history as a safe haven for its members, regardless of their sex or age. Prophet Mohammed (PBUH) said:

> Abu Hurairah (RAA) said that Prophet Mohammad (PBUH) had said: The guardian of a widow or a needy person is
> just like a person who struggles for the cause of Allah ...[38]
>
> Anas Ibn Malik (RAA) reported that he heard Prophet Mohammad (PBUH) saying, "He who would like that his sustenance should be expanded and his age be lengthened should he join the tie of kinship."[39]

The mixing of exposed women and men according to the data collected by The Epsilon was a major factor in the escalating rate of rape and of battered women. The fact that Islam has

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[38] Narrated by Muslim, 1767, P. 466.

[39] Narrated by Muslim, 1762, P. 465.

prohibited unrestricted mingling between men and women helps to prevent rape crimes in a practicing Muslim society. The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only 'good form'- it is not only to guard the weaker sex, but also to guard the spiritual good of the stronger sex.[40]

(The Qur'an 24:30,31)

> "Say to the believing men that they should lower their gaze and guard their private parts. That is purer for them. Verily, God is Familiar with all that they do. And say to the believing women that they should lower their gaze and guard their private parts and not display their beauty [and adornment], except that which must ordinarily appear thereof, and that they should draw their head-covers over their chests and not display their beauty except to their

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[40] A comment by the translator, A. Yusuf Ali.

husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, what their right hands possess [ie, slaves] or those male attendants without physical desire, or small children who are not yet aware of women's privacy. And they should not stamp their feet to make known what they conceal of their adornment. And turn, all of you, O believers, to God in repentance that you may succeed."

The New York Times published, in May 1993, a report which was entitled *Separation Is Better* [41]. The report was written by Susan Ostrich who herself was a graduate of one of the few women's colleges in the U.S. It was a shock to most Americans to find that girls in female colleges achieve better academically than their

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[41] The Family. August, 1994, 14, P. 7.

counterparts at mixed colleges. She supported her claim with the following statistics:

1. 80% of girls at female only colleges study science and math for four years, in comparison to two years of study in the mixed colleges.

2. Female school students achieve higher GPA than the girls in mixed schools. This leads a higher number of female students to be admitted to universities. In fact, more Ph.Ds were acquired by such female students.

3. According to *Fortune Magazine* one third of the female members in the boards of trustees in the largest 1000 American companies are graduates of female only colleges. To realize the significance of this number, we need to know that graduates of female only colleges make only 4% of the number of female college students graduating every year.

> 4. 43% of female professors with Ph.Ds in math and 50% of female professors with Ph.Ds in engineering were graduates of female only colleges.

This is another evidence from the Western world itself that lends support to the validity and applicability of Islamic principles as universal laws guiding or regulating human behavior. The Indian politician and reporter, Kofhi Laljapa, concluded:

> "No other religion but Islam has the ability to solve the problems of modern life. Islam is indeed unique for that ..."[42]

The guidelines of Islam provide the only solution for criminal problems such as alcoholism, drug addiction, abuse of women and children which are ravaging the world today. When western influences have encroached into a Muslim society, crime has spiralled, but where the reverse has happened--Islamic values manifesting

[42] Emad Khalil . They Said About Islam, 1994, in *The Islamic Future* , 27, May 1994. P. 12.

themselves in Western societies--crime has declined. In 1992 there were 847,271 prisoners in the U.S., an increase of 7% from 1991 and a whopping 168% increase from 1980. At the same time, the violent crime rate rose 27% .[43]

A 1994 Gallup Poll indicated that 80% of Americans favour the death penalty for convicted murderers. [44] Capital punishment is permitted in 38 states. In addition, some 60 crime are subject to the federal death penalty. About 3,000 U.S. prisoners are currently on death row.[45] Capital punishment was suspended in the U.S. from 1967-1977, but was then restored. Should not one conclude that the moral fate of the world depends on the spread of Islam? Such dramatic change in the attitude of the majority of americans toward the appliction of the death penelty against vicious criminals is a strong indicator of the tendency of moving toward workable solutions to the ills of our societies as explained by Islam.

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[43] Bureau of Justice Statistics (PP. 393)

[44] Bureau of Justice Statistics (PP. 390)

[45] Bureau of Justice Statistics (PP. 390)

III. Conclusion

To understand the essence of Islam is to 'understand the very essence of humanity. More than a religion, Islam is a complete and comprehensive way of life leading to a balanced way of living. Islam brings civilization and happiness to man. Islamic principles and teachings can provide realistic, fair and objective solutions to
the prevention of individual, familial, social and international problems which are threatening the existence of human communities throughout the world. As Sayyed Qutb wrote:

> A spiritual belief that does not deal with social, behavior, 'economic relations, and international organi-zations is as erroneous as the social doctrine that does not consider spiritual belief, morality and behavior. Such social doctrines, are abortive attempts incapable of total human guidancc or of achieving any coherence or accord among human beings.

> Both the individual and the society are in dire need of a belief that accommodates and directs all their vital activities towards construction and growth. When the individual and society adopt such a belief and apply it to life, humanity can accomplish seemingly miraculous achievements which can only occur when man unites himself with the Eternal Power that channels his personality-potential in the right direction.
>
> History has shown that Islam is unique in its ability to provide guidance for the entire range of human activity. It does not separate spiritual and secular life as unrelated entities.[46]

Islam integrates all domains of human life, just like the different systems in the human body integrate to provide a complete human being. If

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[46] Sayed Qutb. Islam and Universal Peace. American Trust Publication, Indianapolis. 1977. P. 3.

one system does not work properly, it is bound to affect the whole body. Likewise, Islam proposes systems of laws that integrate all parts of human society to bring happiness and peace to all its members. There is no other way or system that urges the active worship of God in its general and most comprehensive sense other than Islam. For example, Islam teaches that Muslims should fast for a month every year (Ramadan) in order to acquire piety and self-discipline and to develop awareness of the needs and problems of others who are starving or in desperate need of food. Such an awareness of the needs of others is not enough on its own. Therefore, zakah is prescribed to be distributed among the segments of society that are in need of individual and communal assistance.

A very important universal concept in Islam is that of UMMAH (only partially translatable as 'nation'). Ummah transcends all limitations implied by the term 'nation' by encompassing all people regardless of race, color, or sex. Allah emphasizes this great Islamic principle in the Qur'an:

(The Qur'an 2:213)

> Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.

Moreover, Islam has a unique understanding of the concept of Ummah. Ummah is the field for knowledge, ethics, government and positivism. Ummah in Islam is a system in which people integrate, even if they belong to different ideological systems. It is a system of universal justice and peace that accommodates everyone who believes in freedom of thinking and in calling people to the truth, whether they are individuals or communities.

Indeed, Ummah in Islam is an apparatus which is more advanced than that developed by the West, the U.N., or those apparatuses established by the American-European bloc merely to bring about a 'new world order,' but which in reality often are geared only to maintain Western control over Third World human and material resources.

Prophet Mohammad (PBUH) proposed a constitution for the city of Madinah during the first days of his emigration from Makkah. He included the rights of both Jews and Christians, thereby safeguarding their freedom and beliefs. History has never known a constitution that represented minorities as this constitution of the Islamic state did. Ummah as an Islamic concept will, Allah willing, bring the advent of universal peace as well as an internal social system. Ummah is the field ground for civilization to take place.[47] Such an Ummah can be integrated and united, if it takes its doctrines, constitutions, morals, values

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[47] Isma'il al- Faruqi. Jawhar al-hadharah al-Islamiyyah. P. 14.

and the whole perspective of life from the same united source: belief in the only true God. This is known as the concept of TAWHEED (monotheism)

The value systems of Western societies will continue to collapse, since they are built on shifting grounds. The Sunday Times of London in its September issue reported the revolt by women against the values prevailing in Britain: "British women seek new morality in Islam," says the heading in its inside-page report written by its religious affairs correspondent Lesley Thomas. According to the report, this is not the case of British women who are favouring Islam. "Thousands of British women are becoming Muslims in a trend that baffles feminists and causes concern to Christians." The report continues to disclose that, of the estimated 10,000 British converts to Islam over the past decade, most are single, educated women, doctors, college lecturers and lawyers., The educated in the West are beginning to see that the 'full' life is found only in Islam, the universal religion.

And what about the present day Muslim world? Unfortunately, some 'educated' Muslims

now pay only 'lip-service' to Islam. They think that Islam is a slogan to be raised or a word to be uttered. Islam is a complete way of life that should prevade all spheres of human existance. These hypocrites have forgotten that Allah dislikes those who brag about things that they do not practice. When men's deeds are not commensurate with words, conduct is odious in the sight of Allah.

(The Qur'an 61:2,3)

> O you who have believed! Why do you say that which you do not do? Great is the hatred in the sight of Allah that you say that which you do not do.

May Allah let the Muslim World never forget that Islam provides a complete and comprehensive way of life. Islam creates harmony between the mind, the soul and the body in a marvelous way. The need for Islam emerges from humanity's search for a constitution that provides guidance and satisfaction in all spheres of life. It is a code of life that is not limited to partial needs, but rather a way of life that penetrates all barriers to interact with peoples, needs in this life and beyond. It is the way of life where there is no

discrimination between what is sacred and what is secular.

Islam is unique among the religions and civilizations the world has known. In contrast to the other religions of the world, Islam defines religion itself as the very business of life, the very matter of space-time, the very process of history, and the gift of God. All these work together to constitute Islam[48].

Islam is a divine guidance wherein humans of all nations, colors and tongues feel linked to a Supreme Power and Supreme Justice. Its teachings are intact and authentic. It is the only way to happiness, dignity, and universal peace. Islam is so unique in its method for solving the problems of humanity that I can say with confidence that the twenty-first century will be the century of Islam. The everlasting miracle of Islam, THE QUR'AN, is a standing challenge to the intellect of all peoples at all times. In Islam's four abiding principles - equality, tolerance, promotion

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[48] Dr. Isma'il al- Farouqi Tawheed and its Influence on Thought and Life. International Islamic Publishing House, Riyadh. 1404. P. 98.

of sciences, and solution to the world's problems - its universality asserts itself. It calls to all mankind, if only mankind will listen.

(The Qur'an 4:82)

> Then, do they not reflect upon the Quran? If it had been from [any] other than Allah they would have found within it much contradiction.

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